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and ornaments, wearing many-coloured mantles, necklaces, ear-tubes, big ostrich plumes on the head, and having the face painted. The men form a circle round the girls with arms interlaced round each others' waists. The dance chiefly consists in jumping with both feet at once and stamping hard upon the ground to the measure of a very noisy but monotonous chant. The ceremony is called *nissammaha aséhne*, »to hurry on the girls». The expression »to hurry on» (*nissammaha*), as we shall find later, is used by the Chaco Indians in many cases where there is a question of magically influencing the course of nature for good and useful ends. Just as the Indians believe they can hurry on or promote the growth of the fruit by influencing the tree spirits and by exorcising the evil demons who are trying to blight them, so they »hurry on» the girls in the sense that by the dancing and chanting the latter are prompted to make a definitive choice of a husband, whereas at the same time evil spirits are kept away from them. Courtship and marriage, it should be noted, are of those numerous critical occasions in human life when malignant supernatural powers are believed to be more than otherwise on the alert to do harm and spoil the good designs of men, and as usual the weaker sex is supposed to be particularly exposed to them. The courting dance *Avúshe* is thus in part held with the intention of keeping off this invisible molestation, so that the girl's choice of a consort for life may take place under good auspices.

A man who is not taken away from the dance by a girl has no possibility of getting either a temporary paramour or a wife. The matter wholly depends on the girls, and there are of course always men who for one reason or another are despised. I sometimes noticed such unfortunate lovers at the Choroti dances. Their experience had led them not to take part in the dances; they were sitting in a hut close by, eagerly shaking the rattle gourd (*pelíte*), as they said, »to hurry on the girls» and thus possibly to have better luck in the future. Since the women are much fewer in number than the men, it is necessary that some men are obliged to remain bachelors all their lives. These men were ridiculed not only by the women but also by their more fortunate brethren. On the other hand, there are no unmarried women, and even widows soon remarry unless they are very old.

The men may try to attract the girls at the dances by their beautiful ostrich plumes, necklaces, and other ornaments, but these means of attraction certainly only play a subordinate part. The Choroti woman evidently expects something more of a man whom she thinks of marrying